A Message to the Troops

from a
Non-Combatant

Charles R. Dickson, M.D.

HV1794
D53 1924

M.C. MIGEL LIBRARY
AMERICAN PRINTING
HOUSE FOR THE BLIND

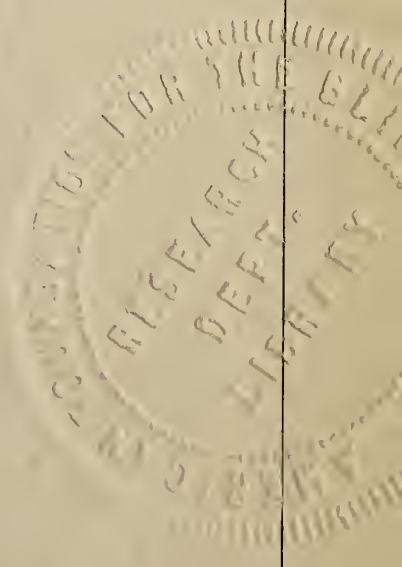
A MESSAGE TO THE TROOPS

FROM A

NON-COMBATANT

The Dignity and Glory of Service

An amplification of, and sequel to, an address delivered by Charles R. Dickson, M. D., on Sunday, October 1st, 1922, Memorial Day, at Pearson Hall, Toronto, Canada, during the First Re-union of The Sir Arthur Pearson Club of Blinded Soldiers and Sailors, held September 29th, 30th and October 1st, 1922.



HV
1794
cop. 1

Foreword

FOR the matter and manner of this message the Non-combatant assumes sole responsibility.

The message is sent out in the hope that it may prove abundantly fruitful of practical results, and that the members of the Sir Arthur Pearson Club, their many friends, and all whom the message reaches, may ever strive to gladden life's pathway through the years with that greatest of joys which earth can bestow, the joy which arises from and accompanies the cheerful rendering of unselfish personal service on behalf of less fortunate neighbours. All could thus avail themselves of countless opportunities whereby the name and memory of Sir Arthur Pearson may be honoured, and the influence of the noble example which he set, be perpetuated for the enduring benefit of succeeding generations, sighted and sightless.

CHARLES R. DICKSON, M.D.

111 St. George Street *Toronto, Canada*

December 9th, 1924

A MESSAGE TO THE TROOPS
FROM A NON-COMBATANT

The Dignity and Glory of Service

By Charles R. Dickson, M. D.

To be associated with war-blinded Soldiers and Sailors, as a Patron of their Club, is an honour sufficient for any mortal; more especially is this so when that Club bears the revered name of a friend of the blind, and is designed to keep fresh and fragrant the memory of his name, his life, his work, and to extend and perpetuate throughout Canada for the benefit of her civil and military blind, the influence of a wonderful example set by one who so truly served his fellows.

To be permitted at its first Re-union to address such a Club and its friends, and through them the community at large, on a subject of such paramount importance to each of us, was a greatly appreciated privilege, affording a rare, golden opportunity to grapple honestly and seriously with the whole question of Service, personal associated and organised. Neglect to grasp that opportunity would have been little short of a crime,

The hall in which that message was delivered had been formally opened a few brief years before by Sir Arthur Pearson, was honoured with his inspiring name, and was dedicated as a memorial of Service rendered by Canadians who had sacrificed sight in defence of the Empire and of Humanity.

That noble edifice had been comfortably and luxuriously furished by a band of devoted women whose cheerful interest and ministrations did not cease with the cessation of hostilities; others had further adorned it with many a costly, useful gift, and the priceless gifts of ungrudging personal service had abounded and glorified the place with an atmosphere of its own, from the day that the hall first opened its welcoming doors.

Here, many of you had been trained for re-establishment in the civil life which you had temporarily quitted at the call of duty. Here, you had found relaxation and recreation during rehabilitation. Here, you had enjoyed the privileges of a residential club and the society of your friends.

You had gathered from many widely separated localities for your re-union, and had assembled in the very room where Sir Arthur Pearson had declared that hall opened for your welfare.

You had elected that an enduring tablet of bronze should be unveiled that day as a memorial to honour that name, to commemorate that life, and to spread abroad and perpetuate that example

of unselfish service and sacrifice—an imperishable incentive to duty.

Surely that was the place, that the correct setting, that the appropriate atmosphere, that the precise psychologic moment to face squarely a question which so vitally concerns and determines our present and future happiness or misery; the question of unselfish service.

Time did not then permit more than a mere cursory dealing with this significant question, but a gap was filled in your programme, to serve the purpose of an introduction, and pave the way for a message, which, you can consider at more leisure and with more attention than was then possible.

In establishing your Club, you did well; failure to form it would have cast a slur upon the fair name of your country; but do you fully realize the tremendous responsibilities you have thereby assumed and cannot escape? Do you realize that you have inherited that emblem, the flaming Pearson torch with that motto, the far-flung battle-cry, "Victory over Blindness?"

Unless you are willing to ceaselessly combat that universal foe of the human race, selfishness, within and without your ranks, whether in its actively hostile forms or its more insidious form, indifference, you can never attain your purpose; for selfishness and service are diametrically opposed to one another. Selfishness is at the bottom of the vast majority of the world's ills and wrongs; often it takes the form of thoughtlessness for "evil is wrought through want of thought more oft than through want of heart," but the result is just the same.

All cannot hope to attain the high standard of Pearson's success, but all can be imbued with the Pearson spirit, can emulate his ideals, follow his example of helping others, as we have been helped, so that the world will be the better because we have lived and have served our fellows.

There is nothing like service for developing character, it brings out all that is best in a man's nature; it reveals him at his best; it is the surest test of his real worth.

Unselfish service brings its reward; by serving others and so contributing to their happiness we gain the most genuine happiness attainable in this life.

Service is the only thing in life really worth while, and sacrifice is unselfish service in its noblest garb; nothing truly great was ever achieved without sacrifice.

To carry on efficiently, you should have a very clear idea of the true significance of unselfish service, whence it springs and what it involves.

Deep down in the heart of every man, whether he admits it openly or not, and be he savage or civilised, there abides the recognition of the existence of a power stronger than his own; a mystic Force, a Great Spirit, a Supreme Being, a God. This belief manifests itself in many diverse ways; the untutored inhabitant of the forest may select some material object before which he prostrates

himself with many rites and incantations; others have worshipped the sun, fire or some other source of power; still others have idealised the object of their devotions and rendered homage in ritual most ornate, or ceremonial most simple, silent, solitary reverence, open rebellion or otherwise. This devotion is designated superstition, fanaticism, or religion, according to the view-point of the individual, but declaration of a Holy War by the Moslem would speedily rally and enroll many an open scoffer at religion to uphold the Cross against the Crescent.

Those who knew Sir Arthur Pearson best declare that he was deeply religious, so that it may safely be presumed that he was familiar with an old book, or rather a collection of old books which has run through a good many editions, has been translated into a good many languages, has quite an extensive circulation—more copies having been published last year than of any other book—and which deals with topics of a religious nature, a book called "The Bible."

It is probable that no book is more widely misunderstood or more often misquoted by the English-speaking public than is the Bible. This is largely due to the fact that many people are apt to forget that it was written by orientals for orientals who delight in allegory, parable, song, story and as Kipling puts it, "The East is East, and the West is West, and never the twain shall meet." We rarely fathom the Oriental mind because we take it too literally, the letter rather than the spirit. Regarded from the Oriental point of view with an Oriental setting in an Oriental atmosphere, the Bible acquires a deeper, richer significance.

Men may scoff at, may ridicule the Bible, but a book which has been translated into Seven Hundred and Seventy languages and dialects, improves in circulation by Seventy-Five per cent. in one year, and of which Thirty Million copies were sold last year, seems quite able to stand ridicule and criticism, and still survive, and the fact remains that from no other book can a truer conception of what is involved in the term Service, be obtained.

Shakespeare, Milton, Burns, each in his distinctive style, from his own point of view, confirms this conception; modern experience verifies it daily.

Let us select a few passages which should drive home into our very souls the true significance of service in its varying aspects, and of the responsibilities which it involves.

"Am I my brother's keeper?" That was the cry of a man who had just slain his brother because of envy, jealousy, selfishness. That ghastly whine of the selfish has reverberated down through the ages in many a key, the language may vary but the thought is the same! "It is none of my business; I am going to look out for myself, first, last and all the time."

The ringing challenge to that selfish idea is: 'No man liveth to himself, and no man dieth to himself." Our manner of life effects the thoughts and behaviour of numberless others, and, dying, as die we must, our deeds and influence survive us. As one poet states

the matter, "Full many a light thought man may cherish, full many an idle deed may do, yet, not one deed nor thought shall perish, not one but he shall bless or rue."

Two more passages from the Bible, which may be linked together, will suffice our purpose, "And now abideth Faith, Hope and Love, these three, and the greatest of these is Love." "Greater Love hath no man than this, that a man lay down his life for his friend." That sums up the Gospel of the Prince of Peace. That is Christianity, pure and simple. That is the basis, the fabric and the result of religion. That is the best antidote to selfishness, and the man in whom abide Faith, Hope and Love will ever strive to serve his fellows unselfishly, and will make many a sacrifice on their account, even to life itself.

This, then, is what the Bible would teach us concerning our duty to our neighbour and our obligation to serve him; you are your brother's keeper; you cannot live for yourself alone, your death does not concern yourself alone; nor does it end all; the results of your thought, your acts and your influence for good or evil, survive you, and may affect far more people than you could personally reach in your lifetime.

But some may object that they are of a strictly practical turn of mind, and do not believe in the Bible or religion or any form of sentiment, but only in what can be proven by some material, scientific test of law. It is very fortunate for humanity and progress that all do not hold these views, because sentiment is one of the most powerful of incentives, which incentives inspire and impel to say and do things in the service of his fellows which neither gold nor any other form of reward or punishment could secure or avert. Where sentiment prompts, personal safety and life itself count for little in restraining action. Also, were it not for an abiding faith in something unseen, unknown, unproven, hope of solving some mystery or problem, and unselfish love for others coupled with an earnest desire to benefit them, many a scientific discovery, invention and achievement which have proved of incalculable value to humanity, and marked the progress of the race, would not yet have materialised, and the world would be that much the poorer.

But perhaps these practical people will be better satisfied if we regard their objections and seek what recent experience has to say on our duty towards our neighbour.

You have been helping to make history in these recent stirring years of struggle from which we have not yet fully emerged. In this you have assisted in the manufacture of some very valuable evidence, the truth of which you have demonstrated, and therefore must admit; that evidence is indisputable.

What abiding lessons did the Great War teach you and us; lessons which will survive? Hatred, Thirst for revenge? These are soon eradicted by the hand of Time, that peerless healer of wounds; that obliterater of most scars; the real lessons are far more enduring, for this is the Gospel of War:

"You are your brother's keeper; no man liveth for himself, and

no man dieth for himself; Unselfishness, Service and Sacrifice are the only things which abide, and really matter; these three, and the greatest of these is Sacrifice; for greater love hath no man than this, that a man lay down his life for his friend.

War opened the eyes of the world. War changed the viewpoint of many a man and woman. War levelled rank and artificial class distinctions. War established truer values and truer conceptions of responsibilities, enriching and ennobling life and duty.

Sons of the most ancient houses were not slow to recognise their duty to their neighbour. Chivalry and valour abounded in all classes alike. Women in every walk of life vied with one another in earnest, devoted ministry to the sick and wounded, rich and poor, high and humble without distinction, or performed many unaccustomed duties in order that the men engaged in these might be released to defend their neighbours and uphold the honour of their race. The Empire paid universal tribute and homage at the tomb of the Unknown Warrior, irrespective of rank.

You had your part in all this. You, too, recognised your duty to your neighbour. You, too, were unselfish, rendered faithful service and made many a sacrifice. Will you let the world slip back again into its old standards, until a fresh war, and fresh sacrifices re-incarnate its conscience and ideals, or, by your activities, influence and example, are you going to encourage and stimulate renewed and extended efforts in behalf of humanity in general, and the handicapped in particular?

Many devoted women who found satisfaction and joy in unselfish service could be counted upon to co-operate, provided you did not delay until they were absorbed in other welfare activity, or, through lack of better employment, had reverted to the diversions of social distractions. But, to secure their valuable aid and experience, you must show that you, too, can be unselfish and thoroughly in earnest on all occasions. Upon unselfishness the future of your Club and yourselves depends.

One of your chief objectives should be to arouse a more widespread personal interest in the cause of the Blind. To achieve this you must demonstrate that the Blind are worthy of such consideration. You must create a favourable impression upon the public under all circumstances. First impressions are generally the most vivid, and enduring. People are apt to judge a race or a class by the impression, good or bad, made by the first representative they meet, and it takes a great many good impressions to counteract the effects of one bad impression. The public will judge, and perhaps condemn all blind people by the agreable or disagreable impression left by their first encounter.

You will not help your cause by losing your temper when assistance which you do not consider you require is profered; some other blind man, not so clever, but perhaps not less proud, might be glad of such aid but be defrauded of it through thoughtless rudeness on your part. Why not decline politely any aid which you do not wish

to accept and express your appreciation and thanks for any kind intentions manifested by the public? Never forget that your conduct will help or hamper many other blind people. The man whom you snub vigorously because in the kindness of his heart he offered to escort you across a street, assist you to get on or off a car, or aid you to avoid a possible accident, will probably take very little interest in any blind person for many a day thereafter.

You can render much valuable service simply by your behaviour and example, and no one will reap more benefit in the long run than yourself, for politeness, cheerfulness, optimism and unselfishness yield good dividends. If you wish to set this good example, there are some details which you would do well to bear in mind, in the ceaseless war which you must wage against selfishness in every form and guise for many of its insidious varieties will tax your energy to the utmost degree.

Blindness not only deprives a man of many of the ordinary methods of earning a livelihood and very materially decreases his earning capacity in the majority of those in which he can engage, but also deprives him of many of the usual modes of relaxations and recreation, and, unless he makes the best use of those which are left him, this very quickly narrows his horizon, makes him super-sensitive, suspicious, unsympathetic, pessimistic, cynical, rebellious, selfish. You must combat all this incessantly and strive to be as normal and unselfish as possible in spite of handicaps.

Face all obstacles courageously, and delight in overcoming them; that faithful service develops character and gives experience and strength to vanquish fresh difficulties for yourself and others.

There is much that a blind man cannot do for himself, but he is not quite so helpless as the majority of the sighted imagine, and this he will have to demonstrate. The public really desires to help him, but, through erroneous conceptions and mistaken ideas of kindness, their aid is often inopportune, ill-advised or unneccessary.

This is not the kind of personal interest he seeks to arouse, but in declining it, he will require to exercise considerable tact. He should never permit people to do for him anything which he can himself do, and patient perseverance will enable him to do much, which at first seemed impossible.

Do not parade your blindness or presume or trespass too much upon the generosity and good-nature of the public. Do not be too exacting or exasperating. Do not demand or expect too much, do not imagine too much or take too much for granted, and you will not be disappointed. Your example in these directions would help to establish a high standard for the Blind and make life much more pleasant and bearable for your friends, blind and sighted, and would rapidly arouse a more general interest in the cause of the Blind.

The blindness which limits and narrows the range of your occupation and relaxation need not make you narrow-minded or selfish if you fight against that constantly. This very limitation affords you more time for improving your mind and acquiring useful information

by reading, and in other ways. It enables you to concentrate your thoughts, exercise your memory and plan your campaign without distraction from surrounding objects, and if you keep yourself informed as to what is going on around you and in the world at large, especially the foreign lands, it will widen your horizon, and extend and broaden your interests and point of view.

Try to consider all matters dispassionately, and without prejudice. There are at least two sides to every question. Uniformity may be a very desirable quality in machines or their products, but in human beings, life, action, it is very monotonous, dreary, tiresome.

Treat with respect the man with whose opinions you do not agree; do not despise or insult him, and do not underestimate his courage and devotion.

Do not waste your time; idleness is fatal to a blind man. Fill every spare moment when not resting, but take ample time for exercise and recreation. Make it a practice to read Braille daily, and to use a braillewriter and the ordinary typewriter as often as possible; you will never regret it. If you cannot read and write British Braille, Revised Grade Two, and cannot operate an ordinary typewriter with facility and with as few errors as the average sighted typist, you should feel ashamed of yourself, and learn to do so without further delay, unless that is a physical or mental impossibility.

If you possess a talent for music, vocal or instrumental, some of your time might with advantage be devoted to developing that gift, this would brighten many a weary hour for you, and, when proficient, afford much pleasure to your friends, provided you take care not to tire them.

Cultivate a taste for good, wholesome literature, varying your author and subject frequently. A judicious blending of a story, historical novels, exploration, travel in many lands, voyages on many waters, scientific and socialogic progress, current events, problems of the day, character sketches, humour, pathos and some poetry, with an occasional thriller will yield you a liberal education, and enable you the better to play your part in the battle of life.

If you have any genius for writing, such a varied course of reading will aid you to acquire an easy, unstilted literary style.

It will also assist you to become proficient in expressing yourself concisely, methodically, intelligently without hesitation, in a pleasing, convincing manner. The art of speaking in public should be cultivated by all of you. You will find it very useful when taking part in the affairs of your Club, and on occasions of a more extensive character. There are comparatively few blind soldiers in Canada, to enroll as members of your Club, and if you leave all the work and burden to one or two of these your Club is doomed to failure.

You should not only learn how to take part in discussions at your Club and elsewhere, but also how to conduct meetings, how to conduct yourself at these meetings, how to control your temper, and avoid the use of offensive epithets, recrimination and other childishness.

Learn to consider well what you wish to say before you say it, so that people will know what you are talking about; learn to concentrate your words as well as your thoughts and ideas; learn to speak to the point and content yourself with simple language.

Participation in formal debates would aid you to acquire an ease of expression and confidence before an audience whenever called upon to speak.

Prepare yourselves to accept and worthily fill positions of responsibility, but strive not for mere popularity, prestige, power, wealth, nor envy those who attain such. Few can stand prosperity; it is apt to engender pride, arrogance, thoughtlessness, indifference to the comfort and feelings of others, selfishness. Nevertheless, strive to make an unqualified success of all that you attempt, for the future of other blind people will depend upon what you are able to accomplish; your experience, example, influence will aid or hinder the solving of many problems. Should you succeed, do not let your good fortune turn your head. Should you fail, do not let that discourage you or sour your temper. Your failure may be due to overconfidence or faulty methods, an unsuitable vocation or some other cause, but, whatever it be, strive to rectify it, and start again with still greater determination.

Such are but some of the ways in which you can render true and faithful service merely through the good influence of example which you set.

What, then, is the real test of service? What does service imply? Wherein consists either the dignity or the glory of service?

When one admires some wonderful specimen of the painter's skill, some exquisite landscape, marvellously true to Nature, it is the general effect produced by the whole scene which catches the eye, rivets the attention, appeals to and satisfies the imagination, evokes commendation. It is by this general effect that one judges the merits of the painting, appreciates its worth, appraises its value.

But, in order to obtain the best general effect, certain conditions are absolutely essential: the painting must be viewed in the proper light, at the correct angle, from its own appropriate distance; in other words, from the correct standpoint; otherwise we fail to secure a true perspective, for the human eye, like the human mind, has its shortcomings, and its limitations. Having observed these conditions, then, and only then, can we afford to compare this painting with others; then are we in a position to study details, and ascertain by what means and methods such results were attained; then may we truly appreciate what has been accomplished.

So is it with service, with character, conduct, with the individual, the club, the community, the nation; each must be regarded in its true light, at a proper angle, from a right standpoint, and judged by the results obtained, by the influence exerted; after that we can study details, consider the obstacles in spite of which success instead of failure ensued or failure was converted into more pronounced success; after that we can contrast it with others and note any shortcomings.

Few friends bear close scrutiny; faults which otherwise would, by contrast, but serve to accentuate and heighten good qualities, assume at close range undue proportions which dwarf or obscure the better characteristics. Heroes, like mountains, appear to best advantage from a distance; nearness lessens impressiveness.

To be loyal to a friend at all times and under all circumstances is noble and chivalrous; to close our eyes to all his failings is charitable but foolish, and often dangerous for both; to unduly exalt him, and consider all our geese as swans, is childish and often nauseating.

But we have much more to learn from the painting which applies with equal force and direction to service and character, and the words of Adelaide Proctor are worth quoting, in connection with a very important phase of the question:—

"Nothing resting in its own completeness,
Can have worth or beauty: but alone
Because it leads and tends to further sweetness,
Fuller, higher, deeper than its own."

It is not enough that the picture should merely excite our admiration as a work of art, complete in every detail of execution, although that in itself is much; it must go still further. It must have a message, a mission, a purpose.

If the scene depicted is one with which we are familiar, it must recall the past, awaken memories dulled by time, arouse longings to revisit a scene of recollections sad or pleasant. If the spot is unfamiliar it must make us wish to see it or to linger awhile in some other shrine of Nature which it calls to mind, perhaps even more entrancing in our eyes. It must uplift and woo us out of sordid surroundings back to Nature herself, and better things. It must stimulate the master to fresh, redoubled effort, and still greater achievement. It must incite other artists to emulate the skill, zeal, example of their fellow craftsman, and excell him if possible. It must inspire and encourage generations yet unborn, to seek and fathom the mysteries and subtleties by which it speaks and enthralls; for passing years shall but mellow and soften its wondrous tints, enhancing, not dimming, its entrancing splendour. Thus shall the painting fulfil its true mission; so shall it play its part in the Universal Plan; thus shall it ever preach its gospel, the true meaning of all art, all service.

Thus the merit of the painting, the merit of all service, depends, not upon the completeness of its execution, the mere pleasure it affords the beholder, but upon the further beneficence towards which it tends, the influence which it exerts, richer, far fuller, vastly more widespread, more benevolent than the simple pleasure occasioned by the contemplation of its excellence; for influence is not alone imperishable, but may be transmitted to many who will never see the picture itself or even appreciate the source from whence the influence springs. The most powerful influence is often wholly imperceptible to human eye or human sense.

Nor is this all that the painting has to teach us. In order to produce the effect desired, the painting, excellent though it be, does

not rely entirely upon itself but is compelled to depend upon several elements which, although apparently quite trivial, are, in reality, very important. For instance, it requires an appropriate setting, a suitable frame. This may add very little to the intrinsic value of the painting, but must give it a finished appearance, and while rounding off the picture, must itself be unobtrusive. Too cheap or flimsy a frame would give an unpleasant flavour to the whole landscape, if too handsome or gaudy, it would attract undue attention, and detract materially from the merit of a work of art, in short, here, as elsewhere, success is dependent upon harmony and co-operation. Again, the picture in its frame requires to be properly suspended and supported by further unobtrusive but efficient, harmonious and co-operating participants in its success, each assuming its own due share of responsibility.

These supporting materials may cost but little, yet everything may depend upon them playing their humble parts well; if they are not properly adjusted the scene would not be viewed at the correct angle, we should fail to secure the true perspective, the finer effects would be lost and the patient labour of months, perhaps years, wasted through no fault of the artist's, but solely through the inefficiency of some rank, unskilled outsider, while but a few simple touches might remedy all and convert failure into success. A very slight flaw or other defect in the supporting material might allow the whole fabric to fall and become irretrievably ruined; thus, careless, dishonest workmanship or shear wantonness, may in a brief instant not only destroy some priceless product of prolonged, intelligent, devoted effort, but also deprive the world of something which might have yielded joy, uplift, inspiration, encouragment, example, influence to countless thousands, perhaps millions for many generations —an execrable crime.

If the picture is to exert its best influence it should be in harmony with its environment; its surroundings and location should be appropriate. Our nerves may be jarred, our teeth fairly set on edge by the incongruous tinting, the flashy decoration of the walls upon which the gem hangs, the furniture, the ornaments or proximity to some work with which it does not harmonise.

A question of the greatest importance is detail; here, as elsewhere, detail is as essential to success as are harmony and co-operation. It is the little things in life which really matter; no chain is stronger than its weakest link, and that insignificant link may bring disaster and ruin.

We rarely give a moment's thought to these details unless their presence is thrust upon us. We seldom consider or give the artist credit for the many preliminary preparations necessary, the judgment required in the selection of suitable materials, the skill displayed in their employment, the failures encountered, the obstacles surmounted, the actual work involved before the master piece was ready for inspection; yet each detail has its own particular bearing, and each is an essential element in the production of a successful result.

But if we examine the picture more minutely at closer range

we may discover and study some of these details and so gain some faint idea as to their true character and importance.

We will find that not only have many vastly differing tints and shades of colour been combined to obtain the desired effect, but that many of these are almost imperceptible and unobtrusive; that the contrast between the varied tints is very striking; that light and shade are both depicted; that no two trees are exactly alike, and that many strokes of the brush seem inexplicable. But beyond this is far more; many and varied crude materials and a master-hand to employ them skilfully, after a definite, matured plan.

The picture has a life story of its own, to which you would do well to pay attention. The foundation, superstructure and building tools have come from many sources in many lands, have undergone many changes at many hands, and have travelled far by many routes ere they were ready for use. The artist did not make any of them; it is very doubtful if he could make even the simplest; his talents and skill lie in an entirely different direction; he can assemble these crude materials correctly, put part of his very self into them, and make them vibrant with life and beauty. It is very doubtful if the most skilled of these who took part in the manufacture of the most complex of these raw materials could accomplish that feat. Each must do his part, and do it well, no matter how humble it may seem. They must start right, build upon true foundations and labour honestly and faithfully whether their share in the work is appreciated or not.

The foundation of the picture, the canvas, must be true and sound. Nothing must be left to chance.. And so there was suitable soil to be selected in an appropriate locality, properly prepared and cultivated. There was seed to be planted at the right season. Any kind would not do, it had to be a certain definite variety or the right material could not be obtained from it.

The plant which sprang from this seed had insect pests and other enemies to contend with, ere it reached maturity. Then the crop had to be gathered at the proper time, packed, shipped for manufacture and undergo much rough handling and many processes before it even reached the stage of a tiny thread, vastly changed from the little seed from which it came. Further transformations await it; the slender thread must be woven into the more substantial fabric of the canvas, and pass through many more hands before the threshold of the artist's studio is crossed.

Here, cut to the desired size, stretched and secured over an unconspicious frame to remain firm under the strokes of the artist's brush, it is placed on an easel in a suitable light, and is ready to be prepared for its final transformation. Much preparation has already been bestowed upon it, but it is not even yet ready to play its real part. It is the soil on which the picture is to grow, step by step. It is the foundation upon which the superstructure is to arise, slowly assuming shape and form. The picture cannot exist without it, yet, to play this important part and so fulfil its mission, it must disappear from view, in spite of all the intricate labour expended upon its

production. Its duty being merely to afford substantial support to others, demands that it efface its own identity, personality, qualifications and permit itself to be hidden by that which it supports, and which could not stand without its aid. Self-effacement is the very essence of all true philanthropy, all true service.

The materials which constitute the superstructure, and the implements by which they were applied came from many and varied sources. Like the canvas, they, too, passed through many processes and received rather rough treatment in the mills before they were fit for use. Many individuals require pretty rough handling before they are good for much. We all need discipline.

The artist himself had undergone much preparation for his duties and responsibilities; much training, profiting by the experience of others, adding his own personal experience which probably included many mistakes and much failure to attain ideals, were it not for that he would have failed utterly now, even with the best of materials at hand.

If he were impatient for results and started in at once with his raw materials to depict the scene he intended to portray, failure would have been a foregone conclusion. If he were to lay his exquisite tints directly upon the raw canvas, they would speedily be absorbed into the open pores of its fabric, run together and become blurred; hence, these pores must first be filled by the canvass receiving a preliminary groundwork which is allowed to soak into the texture and permitted to dry before work begins in earnest. This coat is of a neutral tint, so that its colour will not show through and interfere with those which will later be laid on its surface.

The foundation being well and truly laid and firm, details multiply apace. Throughout his labours the artist must constantly see his work in the proper light from the correct angle, from the true viewpoint or he will fail to secure the true perspective. Not only must he exercise great care and skill in the selection of his implements, the choice of his materials, but also in the manner and order in which he employs each. By the cunning use of many a varying colour, mixed and blended, and many a delicate, unassuming tint, but colour by colour, with much patient waiting for the colours to dry and become set, as well as much patient working, the picture at last commences to assume definite shape, the whole scheme gradually develops and grows to completion.

We may never see the artist to whom the world is indebted for this masterpiece, nor the materials by which he accomplished his great undertaking, we usually forget all about him, or credit his work to someone else, but his work endures and inspires. We give little thought to those who prepared the soil, planted the seed, gathered the crop, helped to convert it into canvas, aided in the manufacture of the pigments and other materials and implements, yet without the aid of these and many others the artist would have been powerless, and the picture an impossibility. The work of each was essential to success.

If this picture, this portrait of Nature, be true to Nature, it will be clothed in the simple dignity which Nature inspires and imparts,

it will be conceived in a spirit of dignity, and executed in a dignified manner as true and honest labour ever is in all walks of life, it will be crowned with the glory which adorns all labour well and faithfully performed. It will also afford joy, not only to him who is privileged to behold it, but most of all to him who laboured, that joy which faithful service alone can yeild to him who serves aright.

And shall not each who participated in the labours which rendered possible the production of this portrait of Nature, participate also with the artist in the triumph which his genius and labours rendered possible, and share with him the praises of the multitude, the thanks of those it serves? If the labours of each be faithful and true, can they be devoid of dignity? Are they not hallowed with glory? Are they not accompanied by joy, satisfaction, a knowledge of "Something attempted, something done"?

Thus, if the picture is to attain its purpose, there must be much preparation, suitable materials selected, a definite plan carried out, rules, system and order rigidly observed, many details strictly adhered to, much diversity of talent employed, harmonious co-operation of many varieties of work, properly performed and much waiting and much patience exercised ere the landscape is completed. So is it with every form of Service when properly rendered for true and honest purposes in a just cause uninfluenced by the nature or extent of the reward or the consequences. All service rendered under such circumstances is ever attended with dignity and crowned with glory.

If preparation and other details were neglected, the soil or seed might be poor, the crop of little value, the thread weak, the canvas imperfect, the pigment faulty, much extra labour required, much valuable time and energy wasted, much vexation of spirit caused, and the reputation of an artist dimmed by a landscape whose tints faded instead of ripening and mellowing with the passing years, a failure by which the artist will be judged rather than by forgotten success.

If preparation and detail be neglected, service will be inadequate and failure ensue, a failure which may deter others from serving, a failure which may seriously effect many others, a blunder, even faithful service by the competent, cannot remedy or undo.

There is much crude material which can be rendered suitable by rough treatment, roasting in the furnace, hammering of the anvil, crushing and grinding in the mill, toning down; just as much human material is not suitable for efficient service until it has undergone severe discipline and rough handling, with the dross burned out in the fiery furnaces of trial, disappointment or affliction. All who would serve must pass through the mills and be tested.

If the artist had no definite plan his studio would be full of experimental failures before a satisfactory result was attained, and success would be a mere matter of chance. If there had been no definite plan in the organization, and conduct of National Institutes for the Blind and kindred bodies, there would have been no St. Dunstan's

Hostel, no Pearson Hall, and your lot would have been a sadly different one.

If we go direct to Nature for our illustration instead of using her portrait, the work of many human hands, the Book of Nature has the same tale to unfold, the same lessons to teach us.

You who have been fortunate enough to have wandered in the Autumn through some of our Canadian woodlands, must still retain vivid memories of a scene of wondrous splendour, a landscape unrivalled, painted by a Divine Hand with marvellous colouring. The leaves seem to have acquired almost every conceivable hue of the sunset and the rainbow. No two appear to be quite alike. Some are so gorgeous that we gather and press them to send to friends abroad, that they may participate to some slight extent in our pleasure and form a faint idea of the grandeur of a whole forest so richly garbed. The scene derives its charm from the number and diversity of the trees which bear these brilliant leaves and the extent and variation in the tinting of each separate leaf. If a particularly beautiful leaf be examined, you would find that its attractiveness did not depend upon the depth or brilliance of a single colour, but on the harmonious blending of many tints. Each tint is necessary, no matter how unimportant it may seem by itself, and each must be in its proper place. There must be order in the distribution of the colouring to obtain these exquisite effects. Some of the leaves may appear very dull and sombre, and quite useless so far as adding to a colour scheme, yet, by their very lack of lustre, they accentuate, enrich, ennoble by contrast the glory of the rest. The stem is void of charm, yet it enables the full beauty of the leaf to shine forth by suspending it in mid-air among its fellows.

The trunks and branches alone would look rather gloomy, but they furnish the background, the setting and very foundation of this panorama. The roots may not be seen at all, but they are the anchors which hold the trees upright; it is they that gather from the rain-moistened soil the nourishment which enables the trees to live, grow, acquire strength and at intervals afford this glorious spectacle as though to celebrate a season's progress before the Winter period of rest and waiting, to permit the year's growth to mature, become consolidated and so give the necessary firmness and toughness to the wood fibre upon which the commerical value of the tree depends.

The leaves, having rendered faithful service by helping to elaborate the crude sap into building material for the wood cells which supply growth and strength, and having participated in the Autumnal glory, disappear from view, but their influence survives in the strength they have helped to impart. Nor, is this all, for, falling to earth, they there undergo decay, and enrich the soil by yielding up to it some of the nourishment derived from it in the past, and thus live anew in fresh foliage and vegetation to render service to man and beast, bird and insect, and the lowly inhabitants of the soil, as long as this earth shall last, and a tree or blade of grass remain.

There was much preparation here; there were laws observed and definite plans carried out; the forces of Nature co-operated

harmoniously, humble agents were often employed, but the hand of man was absent.

The preparations date back many years; the soil itself had to be made and prepared for the seed. The sun was the chief agent at work, it helped to break up animal, vegetable and mineral matter; insects, worms and other lowly creatures aided in converting these into nourishment for plant life. The sun evoked the wind which wafted the seed to its resting-place, and covered it over to germinate. The sun, warming the surface of brook, river, lake and ocean, promoted evaporation, laded the air with moisture, and caused it to ascend collecting into clouds from which it fell to earth once more as refreshing rain to moisten the soil, dissolve its nourishment, soften the seed capsule, expand the germ-cell, and aid it burst its fetters, unlock its vast store of energy, spread out tiny rootlets to anchor it and draw from the soil the nourishment through which it will help to build cells of wood-fibre into root, bark, trunk, branch and leaf, each playing its own part until the pigmy seed has become transformed into the full-grown, stately tree.

And so is it through all the underlying principles and details. Nature has the same lessons to teach us, as has art, for art is the exponent of Nature, and of the products of Nature's laws and forces.

And if we turn to History, Science, Industry, or the common experience of everyday life, we shall find these principles and details verified and confirmed without exception.

Unless careful preparation, rules, system, order, detail and harmonious co-operation in faithful service of whatever form characterise the conduct of every government, society, club or individual, such will never achieve true success in any undertaking, but is doomed to abject failure because of arrogance, pride, selfishness and stupidity in turning a deaf ear to lessons from the well-tried experience of others. Nor can these comprehend or realise the dignity and glory of true service nor the priceless award which it confers on all through the satisfaction which it bestows.

Thus we see that true service may be rendered in many very widely differing forms, also that it does not always imply activity, does not always consist in doing something; it often implies merely being something. "They also serve who only stand and wait. All who would serve must learn to be patient. Patient waiting is often the most severe test of true courage; you who have in silence awaited the night attack, can appreciate that fact.

It is very unfortunate that so many people have an entirely erroneous conception of service. This world would be much happier and a much more comfortable place in which to live, if these false and misleading ideas were more vigourously combatted, treated with the derision they merit, and finally banished from this planet. Many people who should know better, consider that service always implies servility and we too often hear the phrase, "a menial task." It is quite true that any act, labour, duty, any form of service performed or rendered unwillingly in a grudging, disgruntled spirit, deserves to

be branded as servile and as a menial task, because it is the act of a slave, a serf, and not that of a free man; and that man is shackled in bonds of the most tyrannic type of slavery for he is a slave to false doctrine, false ideas, and can never be trusted nor relied upon until the truth sets him free.

It is not what we do, but the spirit and manner in which we do it, that determines the character and quality of service. There can be neither dignity nor glory about anything which is done in a flippant, or a half-hearted manner, or through purely selfish motives or for an unworthy purpose.

All true service willingly, cheerfully, faithfully, unselfishly rendered is inseparable from a dignity and glory of its own, no matter how humble or trivial it may seem in the eyes of some people, and brings joy to him who serves, that truest happiness which consists in making others happy.

What kind of service are you going to render, and in what spirit and manner are you going to render it? How are you going to honour the memory of Sir Arthur Pearson? Will you be content with a formal memorial tablet, appropriate though it be? How will you carry forward that flaming torch so that it shall inspire, encourage, stimulate others to serve? Will deputations on behalf of yourselves before the powers suffice? Will meetings and entertainments for yourselves, necessary and pleasant though they be, avail? You who have already demonstrated your unselfishness in such varied directions, will you not do so again? A wide field lies open to your activity and usefulness, will you not till that fertile, waiting soil?

There are many ways in which you can help and in each you will find your handicap not a detriment but a decided advantage since it has shown you some of the needs, taught you how these can be met, afforded you time to devote to them, and given you eager, appreciative audiences. A few of your opportunities may be cited, others should readily suggest themselves.

During the course of an address delivered in Toronto, shortly after his return from the front, Capt. E. A. Baker, now Vice-President of your Club, in telling his audience how keenly the soldiers who had come back from the War, blinded, appreciated all that was being done on their behalf, reminded his hearers that while the boys had gone over as soldiers and had done their bit, becoming blinded in the discharge of their duty, their fighting days were over, and they had returned to take their place once more in everyday life as civilians, and whatever the public, through motives of patriotism and philanthropy felt impelled to do for them, they would ask that it do the same for the civilian Blind in general, whose needs, though much greater than their own, had not been brought so prominently to the attention of the public, and many of whom, by reason of their handicap had been denied the privilage, honour and glory of serving their country at the front.

Will you not back up that magnanimous request at every possible opportunity and with all the eager, earnest energy of which you are

capable? It is your manifest destiny; you cannot avoid it if you would; you have, unconsciously, been rendering service in the cause of the Blind ever since the day when the first of you was blinded through war. See what attention you have attracted to the whole problem of the Blind! History is repeating itself in you.

Strange and horrible though it may sound, the ghastly fact remains, the Blind are indebted to War for much that has been done on their behalf.

Returning with St. Louis from his campaign in the East were a number of soldiers who had lost their sight during the campaign. The citizens of Paris, moved to compassion by the spectacle, provided a hospital for these unfortunates. That was about A.D. 1260 and it is the earliest recorded public, concerted attempt to do anything whatever for the Blind, either civil or military. There had been plenty of blind people in France and elsewhere long before that date, but it required a war and some blinded soldiers to draw the attention of the public to the existence of countless blind civilians. That hospital is now a Home for blind women. Russia and other countries went through very much the same experience as France and profited by what she had accomplished later on.

Undoubtedly, the civil Blind owe much to the War-blinded, but, just as undoubtedly, in this latest of Wars that debt has been repaid with compound interest, for practically all that has been accomplished on behalf of the War-blinded soldiers of the British Empire was inaugurated and placed upon a working basis through the efforts and energies of people in the ranks of the civilian Blind, inspired and encouraged by the example set by Sir Arthur Pearson, and the War-blinded of other lands have reaped the benefit of his influence.

You have rendered that service more easy of accomplishment here by your presence in the community, will you not convert that unconscious influence into an active interest in the cause of the Blind in general, and an active participation in all that relates to their uplift and welfare? Will you not help to obtain for the blind men, women and children of Canada every right, benefit, privilege and protection enjoyed by the Blind of other lands and anything else which might prove of real advantage to them? It was for this purpose that the Canadian National Institute for the Blind was founded, will you not assist that Institute to fulfil its mission in these and other directions?

It is but just and right that all who have been handicapped or incapacitated through the exigencies of War, should receive due consideration at the hands of an appreciative country in the form of adequate pensions and otherwise, and that a grateful people should never forget nor ever be permitted to forget the extent of its indebtedness to you for the sacrifices which you have made on its behalf; but, apart from all this, in so far as the nature of your handicap is concerned, you have a common cause with the civilian. He is facing the situation bravely; he is putting up a good fight with much less aid and encouragement than you; he is worthy of your co-operation; what will benefit one should benefit all, and if you and he work side

by side, the progress of both will be much more rapid and satisfactory; to work apart would be a stupid blunder, a costly error. It will pay you to be magnanimous and unselfish for if your appeal were general from all parts of the Dominion and beyond, interest would be more widely and deeply aroused, a more pronounced public opinion created and maintained and more speedy and effective results ensue. You could bring comfort, contentment and happiness to many a blind man, woman and child in Canada, and far beyond by your example, and your own happiness and contentment would be the greater for such service.

You can ask that every blind person capable of and requiring such, be provided with facilities for acquiring vocational and other training suited to their needs and capacities and in comfortable and congenial surroundings.

You who have appreciated the reading of the daily papers or an interesting book, a brisk walk at stated intervals, a dance, concerts, the theatre or church services, might very readily enlist the cheery help of readers and escorts for your less fortunate comrades, not only during training, but thereafter if desired. Those in charge of entertainments of a public character, are usually only too glad to extend complimentary privileges to the Blind; many philanthropic bodies could be relied upon to aid, and entertainment committees could be arranged for all districts where there were blind people, which could deal with these matters and secure various forms of recreation.

In your respective localities you could very materially assist the Institute in After-care and Welfare work, by backing up its efforts to ensure to all who had undergone training a fair start in life, in suitable quarters, facilities for obtaining supplies, marketing goods, securing employment, protection against unfair competition and other injustice, reliable advice upon financial and business matters, provision of competent advice and supervision relative to vocation and facilities for re-training where necessary, for the maintaining of high standards of efficiency must ever be an ambition of the Blind.

You should be ever on the alert to ascertain what is being done by and for the Blind elsewhere. Should you discover that several years ago, even before the Great War, on the railroads owned by the Government in Denmark or in New South Wales, free transport was granted to the blind civilian, and the sighted escort when on business, and during the Christmas, Mid-summer and other holidays, surely you should feel no hesitation in requesting that similar privileges be extended to the Blind in your own country.

There are many other valuable hints which you might with profit gather from these and other lands, especially that other Overseas Dominion, Australia, for it is a well-known fact that in legislation as in many other features, relative to the welfare of the Blind, both she and New South Wales have long held very advanced views, and taken a keen interest. New Zealand, too, will be found facing her problems bravely. The provisions of their Sick-benefit and Accident

Insurance plans might prove a great boon to the Blind of limited means, and those who have others dependent upon them for support. We may not yet be sufficiently advanced to adopt their Government Pension scheme for the worthy civilian Blind, but it merits serious consideration.

Their plan whereby every Pound raised by authorised organisations is supplemented by the grant of a similar sum from the Legislature, is a very wise provision. It is a public acknowledgment that the State recognises its duty to its handicapped citizens, and that the people in general should participate in this duty and privilege. It thus affords everyone the opportunity to share in a function of civilisation, and at the same time provides a stimulus to practical philanthropy, where such is required. Some people are prone to excuse themselves from giving, or give most grudgingly where philanthropic duty is concerned, justifying their selfish disregard of responsibilities by a theory that the State or the Municipality should attend to all such affairs, or that their relatives should look after these handicapped neighbours, and so, smugly and sanctimoniously, they wash their hands of the whole matter. To this ungenerous, uncivilised attitude the Antipodean policy presents a capital rejoinder. If the comfort, welfare and fate of the Blind were dependent entirely upon governments or relatives, much sadder would be their lot.

These are but a few of the lessons which may be learned from our Over-seas Dominions and elsewhere. Surely what has been found to be of benefit to their Blind might be worth seeking for our own.

If the benefits enjoyed by the Blind elsewhere are to be made available here, you must have strong public opinion, and support behind and about you. The Institute has rendered this a comparatively easy task.

One method by which you might speedily arouse a widespread, outspoken sentiment on your behalf, would be to enlist general co-operation in a campaign for the better protection of pedestrians, blind and sighted, on streets and highways. Surely you can demand a larger measure of comfort, convenience, safety; more freedom from delays, obstructions, death traps, motor fiends and saner regulation of street traffic.

A long-suffering, outraged public would welcome any action which offered a hope of relief; it would listen more readily to you than to others.

Here, again, you will find selfishness the root of the whole difficulty, often in the form of pure thoughtlessness. You must help to establish higher ideals, a higher standard of conduct, a higher valuation upon human life, comfort, liberty, as well as upon law and justice.

But the selfishness with which you will have to contend is by no means confined to one side of the case. Many people, while recognising fully the extent of the injustice under which they are labouring, seem content to do nothing tangible toward remedy of the situation. They may grumble and discuss their grievences quite freely with one another, but it all ends in mere talk. They are too lazy or too indifferent to bestir themselves further. They grudge the requisite

time and effort. They shrink from the publicity or, perhaps, unpopularity which might result. They fear that the conditions are hopeless because so widespread, deep-rooted, inevitable. The customary fate of the reformer appalls them. This passive type of selfishness is very obstinate, has done more to limit, hamper and obstruct the uplift, betterment and general progress of humanity, and is more troublesome to cope with, than the active, more aggressive forms which often, through the very arrogance and utter disregard for the rights of others which they engender, arouse resentment, awaken a tardy public conscience, and so aid in bringing about their own defeat.

This offers a splendid opportunity for you; people would hearken to your plea, and face these problems squarely with firm determination to find some rational solution, and if you handled the situation with tact and good judgment, you would win a host of additional friends and the public would lend an attentive ear when you again appealed to it to assist in obtaining further measures relative to the welfare of the Blind.

Having already demonstrated to the public that lack of physical vision does not necessarily deprive one of all means of earning a livelihood save through begging, you should find no great difficulty in convincing it that the list of vocations available to the Blind is greatly restricted in its range, from the purely commercial point of view, and that in none of these can the Blind compete with the sighted on strictly even terms, where handicraft is concerned. It is true that with less to distract their attention, and consequent greater incentive to concentration, fully conscious of the extent to which they are handicapped, they often attain a very high degree of skill, accuracy, neatness of finish, and a high standard of general workmanship, but rarely as high a speed of output; that means a lower rate of production which is not always offset by the higher standard of its quality and enhanced selling value.

Nor is this all; the Blind have to face many another serious handicap. Not every blind man can go to and from his daily task or about his business or recreation unattended by a sighted escort, nor is it safe for him to do so in these days of rapid transit, recklessness, mad haste and disregard of the rights of others, even when he is able. Voluntary assistance is not always available and, while the daily expense of a sighted guide may seem a small item to some people, yet, in the aggregate, at the end of the year, it means a heavy charge upon the already modest income of many a blind person. The public could assist to some extent in this direction, by enlisting the services of competent children with a certain amount of spare time at their disposal who would render such service either voluntarily or on moderate terms.

There are other directions in which the public can and should very materially aid the Blind in their struggle to earn a livelihood. It can hardly be expected that Canada should follow the lead of some countries which, in the past, finding that there were certain vocations in which the Blind particularly excelled, permitted none but the Blind to receive instruction in or to follow such vocations; that would be

undesirable because unjust, an unfair discrimination in favour of the Blind, and the Blind are striving to combat injustice and unfair discrimination in every form. There are, however, some types of unfair competition which the public might speedily and quite justly mitigate to a considerable extent.

It is a well-known and freely-admitted fact that the Blind have demonstrated their ability to make certain useful and ornamental articles of a high standard of quality for which there is a rather limited market although at one time quite a steady demand with a fairly satisfactory rate of remuneration. These articles include that class of handicraft termed reed basketry, embracing such items as baskets of various kinds for flowers, needlework, or waste paper, also vases, jardinieres, fern stands, lamps, trays and tables.

Is it fair or just that the Blind who, otherwise might earn a living through this handicraft, should be compelled to compete with sighted school children who learn to do this work very quickly, can carry it on in leisure moments as a fascinating pastime, and who hawk their wares from door to door, and glut the market with their goods?

It is hardly probable that the children carry on this trade as a means of adding to the family resources, but rather as a form of recreation, and an easy and pleasant method of obtaining some spending money. There are plenty of other types of manual training available with which to instruct and amuse children, and instil and foster habits of industry, thrift and independence without inculcating and encouraging thoughtless selfishness and taking the bread and butter out of the mouths of the Blind in our land.

Another source of unfair sighted competition in this line which might also and very justly be abolished arises from the practice of instructing patients in hospitals in this handicraft, solely as a method of occupying their time and thoughts, to divert their attention from ailments. Here, too, other varieties of handicraft are available for carrying on species of "occupational treatment."

If these facts were set fairly and squarely before the public, it should help to clarify the situation, and might also secure protection in competing with similar articles coming from abroad; it might even stimulate and foster a wider demand, and secure fresh markets for the goods.

The people of Canada may be relied upon to do anything reasonable within their power on behalf of the cause of the Blind; they have manifested this spirit from the very inception of the Institute, but they must be told what is required of them; this is part of your duty, and you should not shirk it. In seeking information as to what the Blind of other lands, as well as your own, are doing or having done for them, and what further they need, you should glean from every available, reliable source, ignoring none, despising none and gathering all the information which it is possible to obtain, for you will find it of much value both now and in the future. If you go about the matter in a methodical and systematic manner, you can lay the foundation of a Reference Library which will be of inestimable service to those

who desire to familiarise themselves with the problems which confront the Blind, and all who labour for their welfare.

Your Club-rooms could be utilised to advantage as a rallying-place, where questions of importance or interest could be freely and frankly discussed, and as a centre from which to diffuse counsel, information and cheer, not only among the Blind, but also those handicapped otherwise, for, once you have embarked upon your mission of unselfish service, you will not wish to restrict your activities. You have already demonstrated this desire in the entertainment of your brave and more disabled comrades from Euclid Hall.

In many of the entertainments for which your Club-rooms are suitable, you could combine profit with pleasure, as in informal business talks by men of experience, sagacity, and probity, who could give useful hints as to how success may be achieved, and offer suggestions concerning steering clear of, the speculation-sharks, and the gold-brick artists.

Occasional round-table conferences would bring out individual points of view, disclose difficulties encountered and elicit suggestions as to their solution and improvements desirable in After care, Welfare and kindred activities including legislation which might tend to prevent or ameliorate blindness or serve to protect or otherwise benefit the Blind. Such conferences would help to establish a fuller measure of comradeship, mutual aid and the true club spirit.

Frequent debates would enable you to acquire proficiencey and fluency in marshalling facts and expressing your thoughts and convictions before an audience, or in pleading your cause.

One subject which might engage your attention and deliberation is the advisability of standardising our currency in such a manner that the denomination of a bill or coin would be readily recognisable by the Blind, by reason of a gradual but distinguishable increase in size with each increase in denomination. Such a reform would tend to safeguard the Blind, in receiving and in paying out money. With reformed coinage, no coin of the baser metals would be similar in size to one of the more precious metals of a higher denomination which was likely to be mistaken for it. An agitation by the Blind of Canada for this reform might be followed by reciprocal action elsewhere in this and other directions which might not only lead to international standardising of currency, but also to further triumphs for harmonious co-operation.

Another subject, worthy of debating, is the desirability of adopting a uniform system of Braille for all English-speaking blind people, and meanwhile employing throughout Canada, REVISED BRITISH BRAILE, Grade two, and discarding the tiresome Grade one and one-half. Why should we further penalise our Blind by subjecting them to the discomfort of encountering such a superfluity of dots and characters? If British Braille is the best, why not use it? Where the name is deemed inappropriate, people could style the system International, or give it any other name, which suited their fancy better. You might also consider what further abbreviations, contractions or

other modification could, with advantage, be incorporated in British Braille, for general use.

A question which might be fruitful of results if freely discussed, is, what improvements could be effected in our Braille Monthly magazine, to render it still more useful, stimulating and interesting to the majority of its readers? There is no lack of available material and the many excellent Braille periodicals published elsewhere, should furnish hints, and suggestions of much value to our own enterprise.

A still more prolific source for suggestions might well afford a topic for debate, the advisability of emulating an early example, set by Russia, that country from which we have already learned so much, and to such profit pertaining to the welfare of the Blind; why should we not adopt her "Week of the Blind?" During this week, year by year, the people of Canada, regardless of age, creed or circumstance, could receive reliable intelligence concerning blindness and the problems incident to it, through the home, school, college, the stage, platform, pulpit, centres of industry and commerce, gatherings public and private, the Press and special literature, or any channel available. Ample opportunities could also be provided whereby all who so desired could contribute to the cause or tender their offer of personal service. Each succeeding generation would then be apprised of a duty to its neighbour, would be duly educated as to the proper discharge of that responsibility, and could hence efficiently exercise a function of citizenship, a privilege of civilisation.

But you should not restrict your thoughts and activities to yourselves alone, or the Blind as a class; that would be encouraging selfishness, a spirit which you must combat in every guise. You should strive to broaden your horizon. You should consider problems of a general, national type. In order to stimulate and facilitate the study of such problems, the scope of your entertainments should be extended to embrace addresses upon such topics as: how problems are handled in other countries, conservation and utilisation of natural resources; public ownership, control and management of resources and utilities; research in methods of manufacture; avoidance of waste, utilisation of wasted energy and material; Reforestration and Reclamation of waste lands, government by commission; methods of taxation; interdependence of capitial and labour; higher ideals in citizenship, public and private.

These gatherings would serve a much more useful purpose if they were open to your friends, if the civilian Blind were frequently guests at the conferences, and the debates and addresses followed by discussion in which anyone was at liberty to participate on a time limit under the customary rules governing debate.

A larger attendance at these social gatherings could be assured if the services of sighted people were enlisted to escort members or guests who would otherwise find it difficult to be present. Many people would gladly offer their cars for this purpose, and the escorts would become interested in your work.

Your season's programme could include dances, concerts, garden parties, picnics, motor rides, excursions, and other forms of recreation.

Members residing at a distance could form Branch Clubs, augmenting their numbers by honorary or associate membership if desirable, co-operate with existing organizations, or, failing either, resort to the entertainment committees previously suggested, and carry out programmes suited to their respective vicinities.

A member of your Club has offered a suggestion which deserves your serious consideration. Sir Arthur Pearson took a keen interest in the poor and, through the columns of one of his publications, inaugurated a Fresh Air Fund to provide Summer Outings for poor children, and tired mothers. His admirable example has been followed by the newspapers of other lands. In our own Dominion, thousands from the more densely populated districts have received incalculable benefit and enjoyment from such outings, recuperating to a new lease of life, fresh hope, and a higher standard of citizenship.

The suggestion is that a series of entertainments of various kinds be held at your Headquarters, Pearson Hall, each year; that the proceeds be devoted to the establishment of a Pearson Memorial Fresh Air Fund, and that the amounts raised be entrusted for investment to some newspaper already identified with such projects which would accept the responsibility of administration, and apply the annual interest from the invested Fund to provide Outings of this character.

This excellent idea could be amplified so that every member could participate in the establishment of the Fund. Those residing at a distance from Headquarters which would preclude the rendering of personal assistance there, could, each in his own vicinity, stimulate a local sentiment, organize or aid in holding a number of entertainments and, in addition to the amount so raised, forward to the general fund each year, contributions from his friends and himself. Under a plan of this scope, a division of the annual interest from the Fund among the various Fresh Air Funds of the Dominion, would soon be rendered practicable, and the example of your Club become contagious, to the ultimate profit of the community at large.

An undertaking of this nature would afford a perpetual Memorial which would continue to exercise its beneficent efforts long after the last of you had laid down his arms in the battle of life. It would furnish a valuable object lesson on unselfishness in service. It would enable others to share with you in honouring a name and memory so beloved by all. In what better cause, to what more benevolent purpose could your Club and Club-rooms be engaged? In what more practical, more characteristic or more appropriate manner could the name and memory of Sir Arthur Pearson be perpetuated?

These are but a few suggestions selected from a myriad of opportunities for useful service open to you; the soil is fertile, people are waiting to help, why delay?

Canada is a land of almost limitless natural resources, power, potentiality, possibility and therefore responsibility. This vast store

of resources remains as yet largely undeveloped. Canada, too, is a land of vast human energy and capability, likewise largely undeveloped. But Canada is also a land of vast, reckless, extravagant waste. It is your duty as citizens of this land of vast promise, to see that these resources are properly developed, conserved and utilised, and to do your best to stem this flood of wanton extravagance. You come from widely separated parts of this Dominion, each in his respective place and sphere of activity can do his bit in this stupendous task. Your aim should ever be constructive and not destructive. You must strive to build up rather than to pull down. If you feel that you can do nothing else you can at least set a good example for others to follow and that in itself is rendering useful service. You have already done much for your country, but you must do yet more; you owe it to your Club.

If you enter upon this task in a spirit of determination and enthusiasm, you can make your Club a power in the community, compelling attention. If you cannot speak on the public platform or write for the public press, you can study some of the pressing problems of the day, and endeavour to discuss them intelligently and dispassionately with those whom you meet; in due time this seed-planting should tell; meanwhile, you are developing your resources and identifying yourself with national progress.

The people of Canada have always manifested a readiness to respond to the calls for betterment as well as to those of philanthropy, and to take an active interest in all such matters when their attention is directed to them through reliable channels. There are many persons who would gladly render effective service in your cause were the opportunity but afforded them; are you content to allow this valuable store of human energy to go begging or be wasted in frivolous trivialities? Will you not seek out, develop, conserve and divert this energy to more useful ends? It is this general public interest that most speedily solves problems. It is well within your power, by concerted action, to arouse such an interest and, eventually, aid very materially in placing Canada in the position which She should occupy among civilised nations in all matters that pertain to the Blind, and the varied problems relative to blindness.

The reason why Canada has not already attained that position is very clear. Formerly there was lack of co-operation among those who understood the situation. There was no channel of information to state the case for the common cause. Few people were told what was required of them. Effort was chiefly local in character, the Library for the Blind at Toronto being a notable exception. But the Institute is speedily rectifying these blunders; ascertain what it has accomplished during its brief existence, then help it to do still more in all parts of the Dominion, by your personal service, your influence and your example.

When you entertained in such novel manner your comrades from Euclid Hall, sighted, but handicapped even more than yourselves, which of you derived the larger measure of true enjoyment from those unique events, your sadly crippled but delighted guests or you,

who so thoughtfully planned and skilfully carried out those wonderful programmes, so free of all formality, so full of pleasure, merriment, interest, goodfellowship, so void of reminder that either guests or hosts were handicapped at all? What memorable afternoons on your capacious lawn with sports, games, contests, fish-pond, gypsy palmist, then, the wants of the inner man provided for, the preference of the smokers attended to, the prizes distributed, concerts which it would have been difficult to surpass, and, the shades of night having fallen, the wheel-chairs safely guided up the incline and ranged about the Lounge, with the crutch and other guests, the dancing which your visitors as spectators seemed to enjoy as much as the dancers, the supper of good things, the hearty good-byes and thanks, and safely home to hospital once more!

You provided features to suit the taste and afford pleasure and amusement to each member of that happy family; memories long to be cherished, reminiscences which would while away many a weary hour of patient fortitude, and render existence more endurable, days to be discussed and live over again, hoping for others. Was that not ample recompence for all those days of unselfish, considerate devising of entertainment in which each could participate without thought of hampering limitations? Do any of your regret that the time spent in thinking of others, or the energy expended upon those days of ceaseless activity and resourcefulness? How easy it was to forget self then! So should it ever be throughout life in all service. You touched high-water mark those two days; why not every day? That would be a Memorial worthy of Pearson for your example would prove infectious and your influence widespread and compelling.

You sought no recompence then, and that is why you received it in such full measure. So is it always; the joy of service springs from each act faithfully, hopefully, lovingly performed; and each such act is crowned with dignity, glory and joy.

Faith, hope, love, dignity, glory and joy, are interwoven into the whole fabric of service, and faithful service is unselfish sacrifice willingly rendered.

But there are further useful lessons to be noted in your entertainments; there was order, co-operation, harmony, good-nature in all you did; that is why your field-days proved such an unqualified success; that rule should guide your action always; only thus can service be efficiently rendered. Team-play and keeping your temper wins many a game, and many a battle. Unless there be harmony in service, useful energy will be squandered to no avail. A house divided against itself cannot stand, neither can a Club.

Righteous indignation is justifiable in its proper place, but should be reserved for appropriate occasions only. An uncontrollable temper is a deadly foe for him who is cursed therewith; it reveals the weak spots in his armour, places him at the mercy of his enemy, and spoils team-play.

The importance of harmoniously combined effort-team-play both in sport and the more serious matters involving life and death,

has been fully recognised from remote antiquity. A favourite pastime in the early Roman Empire, demanding strength and endurance as well as skill and agility, was the Relay Race, which has many a lesson for ourselves. Long distances had to be covered in these contests, the course of which usually led from one city to another, over difficult paths in order that the skill and endurance of the contestants might be subjected to the more severe test. The members of the opposing teams were stationed at suitable intervals along the route; the race was run at night; each of those who started carried a lighted torch which it was his duty to keep alight as he ran, and hand or toss ablaze to the next member of his team, who met and relieved him, running beside him as he completed his portion of the task at the appointed station, exhausted, but comforted by the thought that he had faithfully done his duty, and well played his alotted part in the great game, and to others must be confided the task of bearing the torch undimmed to victory with ever-renewed vigour, fresh energy, and clearer vision.

That the race was run at night, added to its difficulties, and the lighted torch was a very essential element to success; it served to guide the runner on his way, helped him to avoid or surmount obstacles, frightened wild beasts from his path, enabled him to distinguish between friend and opponent, and so guard against awkward and costly error of surrendering his torch to an adversary, it marked the progress of the race, it signalled his approach to relieving relays and, ultimately, arrival at the coveted goal. To him alone who finished first with the torch undimmed, was the prize awarded. Him, the eager, waiting throng acclaimed victor. He, alone received the plaudits of the multitude. In the wild delirium of triumph, forgotten were the faithful, strenuous efforts of his comrades, lying weary and foot-sore along the dark, fatiguing course, unseen, unhonoured by the crowd; yet, had but one of these stumbled, faltered, or failed to give freely of the best that was in him, the most skilled untiring energy of his fellows might have been expended in vain; it was team-play that told; the team was no place for shirkers.

No one man could successfully negotiate the entire distance of that trying course, no matter how self-confident he might be; neither can any one man or even one committee, unaided, successfully negotiate the devious course of a Club.

Each cannot expect to win the coveted prize of office nor the applause of the multitude, but each can help to uphold the dignity, honour and good name of his Club, extend its example and perpetuate its influence by his own life and conduct, and thus well play his part in the great game with the Pearson torch undimmed, victorious.

You scarcely need to be reminded of the marked change which the adoption of team-play effected in the Great World-War. Individuality was submerged for the common good; each performed his alotted part, co-operating harmoniously on agreed plans, under a common leader whom all respected, to whom all were loyal. Loyalty to your leader whoever he may be, submergence of self, faithful service,

each is essentual in team-play, and team-play wins wherever winning is possible.

You took part in that team-play and have the right to demand that it be completed so that it will not have to be done all over again, at least not in your generation.

You did not fight simply and solely because the territory of allies of the Motherland was invaded, and that of the Empire threatened. As loyal citizens of a country and an Empire more truly democratic and free than many a Republic you helped to uphold honour against dishonour and broken pledges, truth against falsehood and dissimulation, justice against injustice and tyranny, right against might and cupidity, liberty against servility and despotic absolutism, civilisation against scientifiic barbarism and brutality, humanity against selfishness and insane pomposity, The Supreme Being against Thor and Satan.

The World-War should have sounded the death-knell of absolutism, tyranny and oppression in general, so far as presumedly civilised nations are concerned; team-play can complete that task and secure for every rational human being upon this globe that liberty, freedom of speech and action, and for all, rational and irrational alike, a full measure of that justice, impartial, regardless of position or possessions, for which Great Britain, is so conspicuously and deservedly renowned.

Team-play can secure fulfilment of all treaty obligations; can teach a former foe how to behave in future, and help him to work out his true destiny in the family of Reputable nations when he has shown himself worthy to be admitted to participation in their deliberations and counsel.

Team-play can secure the rehabilitation of devastated areas, the re-establishment of political and economic stability, tranquility and prosperity throughout the world, and re-adaptation for all the War-handicapped, or comfort for those beyond further succour.

But if these desirable ends are to be efficiently attained every country which claims to be ranked as civilised, and more especially every country which participated to the slightest extent in any capacity in the Great War, must take its full share and assume its due proportion of responsibility and obligations in this team-play. If it be true that no man liveth unto himself, just so certain is it that no nation liveth unto itself.

What shall it profit a man if he gain the whole world and lose his immortal soul, or what shall a man give in exchange for his soul? An ambitious man had ambitious dreams of a World-Empire over which he should rule supreme, and to that end embarked upon a World-War which proved ghastly and costly. What had it profited that man had he gained the whole world; what had it profited his nation had it gathered the gold of the universe into its coffers, and lost its soul in the process? Every state, as every man, owes a duty to its neighbour.

Every normal, rational human being must work out his own salvation in things material, temporal politic, economic, as in matters spiritual. No one else can do it for him although he may be helped and encouraged on the way. Some require such aid in larger measure, for longer periods than others; the handicapped and the sub-normal may require it throughout their entire existence. We must bear one another's burdens. It is the bounden duty or rather the privilege of the normal to help the handicapped, of the rational to help the irrational, of the wise to help the foolish, of the strong to help the weak, of the skilled to help the unskilled, and of the rich to help the poor. Normality, mentality, wisdom, strength, skill and wealth are but talents, not to be stored up, and lie idle or be used for selfish ends, but to be employed for the benefit and uplift of less fortunate neighbours, and so bring forth rich harvests of good fruit.

And, as with the individual, so, also with the state, the nation; every land must work out its own salvation; it, too, may need help, and encouragement; but, if in the process in either case injustice be perpetrated, the rights of the people abused or curtailed or the cause of humanity otherwise outraged or endangered, it is the duty of other individuals or other nations to interfere, circumvent the culprit, redress the wrong and establish justice and right, be the consequences what they may.

Each of you can take his part in all this team-play by keeping himself informed as to what is going on at home and abroad, by striving to study these questions dispassionately in order to catch the viewpoint of the other side of the case, and by discussing them frankly with all who will listen, avoiding and combatting arrogance and flippancy. Thus may you aid in creating and fostering an intelligent public opinion upon these and other matters; that would be true service in the cause of humanity.

Some may object that all this is none of their business; that they have no desire to interfere in the affairs of other people which do not concern them personally; that they are going to look out for themselves first, do what they please and allow no one to dictate to them; they are their own masters.

These forget that no man liveth unto himself, and that only a few years ago, some other foolish, selfish people thought they were going to look out for themselves first, do what they pleased and permit no one to dictate to them; they were their own masters. That is what caused a Great World-War. That is why you are handicapped. That is why you should listen to a message on unselfish service.

You who would so serve will find yourselves in good company. The motto of the hereditary heir to the throne of Great Britain is not, "One day I shall rule," but, "I Serve." Those who have been at Pearson Hall know how much the devoted ministrations of the V. A. D's have contributed to their comfort and pleasure. The V.A.D. comes from the St. John Ambulance Brigade, a department of one of the most ancient and most chivalrous of philanthropic Orders which had its origin in A.D. 1023, whose history is full of daring deeds of valour

and of fascinating romance. Founded to maintain a Hostel for sheltering the poor at Jerusalem during their pilgrimage to the Holy Sepulchre the motto of the illustrious Order is, "Pro Utilitate Hominum," "Service in the Cause of Humanity." The earliest duties of its members were to wash the feet of the pilgrims, and attend to their other pressing wants, but the flower of the nobility of many lands esteemed it a high honour and privilege to be enrolled as members of the Order of the Hospital of St. John of Jerusalem, and vied with one another in the rendering of active service in its cause.

The marvellous story of St. Dunstan's Hostel is replete with examples of devoted unselfish service and sacrifices in many aspects, rendered by all classes of the community. Further examples might be multiplied indefinitely.

Service, then, embraces many vastly diversified varieties and characteristics, whether it be the preparation and tilling of a soil, planting seed, gathering a harvest, spinning threads, weaving a canvas, painting a masterpiece, founding a chivalrous order, washing the feet of earth's weary pilgrims, the glorious defence of Jerusalem, Rhodes and Malta, fighting a World-War, the daily round, the common task, waiting, ruling over a great Empire, establishing and guiding a new World for the Blind with fresh hopes, ideals and aspirations, kindling a torch to flash out a signal across the globe, "Victory over Blindness," or carrying that torch and impelling sighted and sightless alike to serve as never before.

Yet, whatever it be, each act of faithful service, no matter how trivial it may appear, is a necessary part of a great, dignified, glorious ennobling course of training in Life's school, partakes of the greatness, dignity, glory and ennobling qualities of that training, has its reward in that satisfaction and happiness which faithful service alone can bring to him who serves, and bequeaths to mankind that priceless legacy, the imperishable memory, influence and incentive of a good example set.

Why should you count him dead who, kindling that torch, achieved that miracle for the Blind? True, all that was mortal of that man of genius, the mere shell, the framework which for all too brief a period housed his unconquerable soul, rests from its labours, calm and serene in the sheltering bosom of Mother Earth, but the imperishable influence of that example which he set can never die; the real Sir Arthur Pearson, the immortal spirit which animated and guided the mortal, human life, thought, action, still lives and serves and ever shall.

If you sincerely cherish that name and memory, what part are you going to play in perpetuating them and extending the influence of that example by carrying on that work which meant so much to him and to you?

How are you going to express your gratitude for all that incomparable man did for you, and rendered it possible for others to do? Had St. Dunstan's not been established and set such a noble and notable example for others to follow and strive to emulate, how many

privileges, opportunities. pleasures, accepted as a matter of course, would have fallen to your lot, and what would have been your position to-day?

Your sighted friends, too, what splendid, fresh, unique privileges, opportunities and pleasures have been afforded them through service and all that happiness which it brings! Can you estimate the difference which that will make to you in the future?

And the public in general; when, before, has such a vast and interesting store of valuable information been placed so lavishly and dextrously at its disposal? Will that be small aid to you in your varied careers, easing your burdens, speeding you on your way?

You have banded yourselves together as members of a Club, with very definite purposes in view; you have mutually agreed that the aims and objects of that Club shall be, to perpetuate the name and the memory of Sir Arthur Pearson and to further the interests of the Blind of Canada in general, and of the blinded soldiers and sailors in particular. How do you propose to carry out these laudable aims and objects? You must face the question as individuals and collectively. Will you be content with your tablet of bronze, justly proud in the knowledge that you were the first in the field with your Memorial? Will an occasional deputation to the powers and an annual Re-union of your members and friends satisfy your desire to further the interests of the Blind of Canada? Meanwhile, will you retire into your respective shells to work out your individual aims, objects ambitions and ends, and be surprised if the public, seeing and hearing nothing of your expected efforts in behalf of your fellows, quite naturally forgets all about your existence? Or, will you render fresh unstinted, unsefish service in the cause of humanity?

Some may say, and with much truth, that, widely scattered over this vast Dominion, you are too few in number at any one centre or even collectively, to undertake any very extensive or elaborate programme with much prospect of success. But a simple and effectual remedy is available to your disposal.

There are many who would gladly share with you in carrying out your praiseworthy aims and objects; why should you not permit them?

You could augment your members by enlisting the hearty co-operation of many blind civilians, enrolling them as Honorary Members pledged to service and incited to such service by your own example.

You could secure the hearty co-operation of many devoted women enrolled as Associates of your Club or as members of Women's Auxilliaries in affiliation with it; these would speed your Club to unfailing victory.

Under these conditions, were such desired, you could have a Pearson Club as a centre of vital energy in every district where the Blind could be found; you could also have a chain of Residential Clubs throughout Canada where local members could reside or find

congenial company and surroundings, where visiting members on business or pleasure could have an occasional home with the leading Braille periodicals and other sources of information and recreation available, where guests from a distance could be entertained, and where meetings and other gatherings could be held.

Eventually, by setting a further example of unselfish service through amending your Constitution to further the interests of the Blind in general, you could convert your Pearson Club into an International body with hospitable Hostels scattered over the civilised globe as active centres of welfare and progress wherever required.

That would be a practical memorial worthy of a very practical man who had visions of better things for the Blind, dared to think for himself, dared to have faith in the public, who transformed blindness from an affliction into a mere handicap, to whom the Blind of the world are universally indebted for his service in the cause of humanity, and the sighted indebted for a noble example set and fresh opportunities for useful service afforded.

Play up, play up and play the game! Carry on, O bearers of the Pearson Torch, God speed you on your way to new victories over Blindness!

Upon the day on which you unveiled and dedicated your Tablet to the memory of that Friend of the Blind, it seemed fitting that over the spot from which, but a few years before, Sir Arthur Pearson had declared Pearson Hall open for its beneficent purposes, there should be draped a flag glorified by three crosses, symbols of unselfish service and sacrifice, without which, nothing truly great is ever achieved, without which, freedom is never won, nor maintained. Men call that flag the Union Jack, have followed it to the death, and died gladly in upholding its honour. That one had a simple story of its own, and a message for each of you, a message of service, of sacrifice and of victory.

It welcomed Canadian soldiers returning home victorious from a campaign of unselfish service and sacrifice in South Africa. It waved God-speed to Canadian soldiers of the First Contingent on their last route march through Toronto before leaving for unselfish service, sacrifice and victory in the Great World-War. It greeted a contingent of the brave French "Blue Devils" on their triumphal tour after unselfish service, sacrifice and victory in the Great War. It added its note of thanksgiving on Armistice Day for unselfish service, sacrifice and victory in that War. From over the portals of Pearson Hall, and in acknowledgment of his unselfish service, sacrifice and victory in the battle of life on behalf of the Blind of the world, it saluted Sir Arthur Pearson and welcomed that great General to open a new fortress for unselfish service, sacrifice and victory over blindness.

Can you turn a deaf ear to the call of that flag? It challenges you to celebrate that victory and help others to win theirs. Why hesitate?

Be true to that flag; be loyal to it, and to the Empire in which your victorious Leader reposed such unbounded faith, for which

cherished such high hopes, loved so well, served so unselfishly and truly, and for which he willingly sacrificed so much. Be loyal to the Institute in which he took such keen interest and with whose success he was so intimately identified; aid it in every manner within your power to further the interests of the Blind. Be loyal to your Club; let high ideals inspire and animate you; let lofty motives actuate you in all your plans and efforts on its behalf. Wage constant warfare against selfishness within and without your ranks, and let your service be as unsparing and untiring as unselfish.

So shall you come to realise the true dignity of service; so shall you appreciate the glory which attends and surrounds it; so shall you know what joy it brings; so shall you best perpetuate the name and memory of Sir Arthur Pearson, so best further the interests of the Blind. So, when you, too, come to pass away, your influence, still serving shall continue, a goodly legacy to mankind.

Take, then, the Pearson Torch, raise it high upon the battlements, bear it undimmed, that, like the Fiery Cross of old, the signal may speed from hill to hill and through the valleys, ever kindling fresh beacon lights for service until the day dawn, and the shadows flee away and darkness yields to light. And let your steps be guided by a Beacon-light not human, but Divine, The Light that never fails, from which Sir Arthur kindled the Pearson Torch.

Do impediments encompass you? Do doubts beset you? Do conflicting opinions perplex? If so, how shall this Message to the Blind on Service more appropriately reach its conclusion than did that other on your Memorial-Day, in the immortal words of Cardinal Newman?

"Lead kindly light, amid the encircling gloom,
Lead thou me on.
The night is dark, and I am far from home;
Lead thou me on.
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.

So long thy power has blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent till,
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

HV1792
D

Dickson, Charles R. M.D.

A MESSAGE TO THE TROOPS, From a non-combatant.

Date Due			